mind and supermind and looks back with a total view upon existence.

This is at least a possibility that we have to explore and pursue this view of things to its ultimate consequence. A consideration of the possibility of a great cosmic Illusion as the explanation of the enigma of being had to be undertaken because this view and experience of things presents itself powerfully at the end of the mental spiral where that reaches its point of breaking or point of cessation; but once it is ascertained that it is not the obligatory end of a scrupulous enquiry into the ultimate truth, we can leave it aside or refer to it only when needed in connection with some line of a more plastic course of thought and reasoning.

Our regard can now be concentrated on the problem that is left by the exclusion of the illusionist solution, the problem of the Knowledge and the Ignorance.

All turns round the question "What is Reality?" Our cognitive consciousness is limited, ignorant, finite; our conceptions of reality depend on our way of contact with existence in this limited consciousness and may be very different from the way in which an original and ultimate Conscious-

ness sees it. It is necessary to distinguish between the essential Reality, the phenomenal reality 'dependent upon it and arising out of it, and the restricted and often misleading experience or notion of either that is created by our sense-experience and our reason. To our sense the